

only them AN
EPISTLE

For the most PURE
Amity and Unity
IN
The SPIRIT and LIFE of GOD:
To all SINCERE-HEARTED-SOULS,
Whether
PRESBYTERIANS,
INDEPENDENTS,
Called, { BAPTISTS,
SEEKERS,
QUAKERS, or Others.

Under any other *Denomination* whatsoever, that de-
fire that God's TRUTH and RIGHTEOUS-
NES in Power, may be EXALTED over
all, *within* them and *without* them (in
the whole Earth) for Ever.

By your FRIEND in the PUREST LOVE,
JOHN PERROT.

London, Printed for Robert Wilson. 1662

EPISTLE

Almty and Unity

THE SPIRIT AND LIFE OF GOD
TO ALL SINCERE HEARTED SOULS

BY R. B. T. L. I. A. M.
AND FRIENDS

OF THE
QUAKERS OF OBER

Under the great Power of the Holy Spirit
the Friends of Truth and Justice
are in Power may be I shall be over
all nations and nations (in
the whole Earth) shall be

By your Friend in the Truest Love
JOHN P. B. 207

London, Printed for J. B. N. 207



AN EPISTLE

For

The most Pure AMITY and UNITY in the Spirit and Life of God, to all sincere hearted Soules; whether called Presbyterians, Independents, Baptists, Quakers, &c.

DEAR FRIENDS,

Without respect to any of your Persons, but for the Seed's sake of GOD in all your Souls (in the Father's Love) I Salute and Greet you, as one that is in *Spiritual Labour and Travel*, often compassed with *Pangs*, and frequently girded with *sore Throats*, in the Exercise of *Sighings*, with bowels *melting and bleeding* until *Israel* be gathered as *One*, to feed as a *heavenly Flock*, of the *Shepherd's Love* in the *freest*, and *greenest Pastures* of his own *Delights and Pleasures*.

Ah! when I consider of the *dispersed and scattered condition and state* of the *People* principally *professing God and Godliness*, not having *Unity* in their hearts, with the *profane* of the *Land*, and how they are *divers* in *Judgements and Points of Opinion*, and in *this day and hour*, like so many *poor Sheep* (in a *stormy season*) in a *Wilderness and Desert*, some feeding on the *Mountains* of

the desolate Places, others on the little Hills, others among the thickets, and prickie Bryars and Thornes; others in the Plaines, and others in Valleyes thereof; and yet but all belonging unto one Sheepheard, being of one heart, and only one desire to Godwards, which God alone hath begotten (in all) of his own free Grace and Mercy; only there stands some certain Hedges of Opinions, which have divided between Sheep and Sheep of the Shepherd, and between true Desirers, and true Desirers, after the God of Jacob, and Saviour of Israel: Oh! when I have considered the slender Causes, and yet the vast Saverations of such Peoples occasioned thereby, I can say, Mourning hath attended me as an Hand-maid, and Grief hath covered me as a Garment; and then have I said in my Soul, how shall the Planting of all this holy Seed be, for us all to dwell as in one house, as the Family of one Father, as the Children of one God, yea, as the living pure Members of one Body, as for me, I am a Worme, and one of the weakest of Wormes, and creeping Things before the Lord, and one but in whom a Ray of his appearance is risen and sprung up, which hath begotten in me a breathing desire after God, as is the like in the rest of the Souls, which my heavenly Father hath created, who walk under another Denomination in respect of his true Worship; and I knew not this God, nay nor ever could know him; but by and of his own meer Mercy and free Love and Grace, of his Everlasting Life; and being first unable to bring my Soul where I am brought, and now being altogether as unable to keep and preserve my Soul where I am kept, am also as unable to bring all the Scattered in my bosom, and bear all the Dispersed in my breast and among, unto the

the rest where my God hath brought me, though great is my love: Ah! my Love, my unspeakable Love to you all, in which I can cry Father, how long, how long shall the Day be, until all shall be united in one, even in thy own eternal Spirit of holynesse and blessednesse (for which there is a cry in the Earth; The Beasts travel in pain, and the Wormes and Birds are pained in sorrow, until Redemption cometh, and the Restoration appears in the Land.) Since the Travel is for thy glory, and the end of the Labours for thy praise, that thou mayest be for ever known to be King of Saints to the ends of the Earth; and all Kingdoms become thine alone Empire, that thy renown may be over all for ever? Well, when I have considered how, which way, by whom, and when shall the Work be wrought (which I travel in hope for, and walk bowed down until it comes to pass; yet often refreshed as with new Wine in the feeling of the faith, that it shall surely come to pass) I could say, Counsel is with the Mighty, and he that is diligent in waiting shall see the glorious Way of his working; which now appears to me is coming to pass, even that which shall perfect his praise. And therefore, among the many Flocks of the one Shephard (which are yet severed by the partition Walls of Opinions) the Lord hath suffered the Dragon to awake and rage the Lyon, and the Wolf to yell for the Bears, and they have entered the Deserts with Roarings, and their Noises are dreadful and terrible; and their runnings to and fro, and huntings up and down. What are they for? to scatter from the compleat Number, to rend to shreds, and divide Feet from Body, and Bones from Bellies, to take from Brass, and Hands and Armes from Shoulders, yea,

the

the compleat Body from the perfect Head: And seeing, this is the Nature of the ~~Body~~ ^{Body}. What then is the nature of the Sheep? As fast as the Beasts of Prey do drive, hunt and pursue, even so swiftly to fly flocking together: not as many, but singly, as one Body in the Unity, Love, Life, Peace, Joy, Protection and Everlasting Power of the one Shepherd, Jesus, the for-ever blessed King of the Israel of the holy God, in whom is our Salvation, safety and certain preservation. Down, Down therefore, with the Walls and Hedges of Division, and draw quickly into the holy Spirit of conjunction; for may I not say? We serve not an Opinion, but the God of Wisdom, of whom our Understandings are given us, and if we see not by anothers Spectacles, yet if we see with the Eye that God hath given us, do we not see well until he makes us see better? yea, if we discern men walking like Trees, shall we not all be content, until we see men walking as men? For surely the least that we see of God, is what is given us of God, and not what of our selves, we could acquire to our selves; and therefore let him that hath most, be patient, and wait in watching and praying, until he that hath the least Mite, be possessed of as great a Treasure as himself; and let not him that hath Riches, exclude a begging Orphant out of his Habitation; for that is not as God (whose Image of Love and Mercie we are to bear) hath done by any of us that have experience of his goodnesse; and let not him that hath but a Penny, murmur against him that is endowed with a 1000 Pounds, for it is God that hath gifted you both of his own Grace and Mercy; wherefore let your Joy be in God, and your Thanksgiving be unto God, for the gift that you have received from him; and let the greatest en-
riched

riched (in his Gift) pray God that the least enriched may be content with his Portion until more be given ; and let the least enriched (in his measure of the Treasure) pray and supplicate the Father, that with the Riches and abundance of the precious Things, by no means the greatest endowed may ever be puffed up in heart, but be kept of a humble and low mind in the Grace, to glorifie God in Righteousness to the end ; and in this Love, and holy Care and Tenderneſs, all ſhall dwell as in the ſweeteſt Harmony of Heaven, a praife to the GOD of Goodneſs, Mercy and Righteouſneſſe, for evermore, Amen.

Surely, *Dear Friends*, I cannot but again renewedly ſay it, *This even this is the Day of driving by the Beasts of Prey ; and therefore may it well be to us all, the day of ſlocking in one to the Fold of the Lamb ; Oh ! Conſider, conſider, might not the Lord ſay to us, I called you by the allurements of my Love, but ye would not run at my Voice ; I have even dealt by you, as with Enchantments of harmonious Sweetneſſe, but you would not be one, as I would you ſhould be one in me, the God of all your Mercies ; and therefore have I ſuffered the Rod of the Wicked, to ſmite the Cheeks of you my Children, that whereto the Word did not make you walk, the Rod may enduce you to run ; for I am but one God, and it is but one Zeal of my Name, that is in you all, even that which ſtands in the meek nature againſt Unrighteouſneſſe, the which is perfectly held in the Love towards all, whom I have loved with the ſame Love that I have loved you ; for the love of me, and of my appearance in all (which provokes to holyness) is the ſavouring Grace which preſerves the Zeal of my*
House

House in you, in the *liveliest Knowledge* of me, in which there shall be *no Contention*, but *Content* and *Peace*, and if any *one* be otherwise minded, not reaching into the deeps of my *Counsel*, wait ye *as one* together (in the *one Love* of my *Life*) and the same shall be revealed *unto him* also; and here you shall have no *Kingdom* to your *selves*, no *selfish End*, nor *intrest* of a *Name* or *Fame*, of *High* or *Mighty*, of *Prince* or *Ruler* in my *Throne*, nor *Masters* over the *Heritage*, sitting in my *Seat* of *Dignity*; but as *one* shall ye be *mine*, *Servants* to me, and *one* to *another*, and as *one*, will I be *yours*, even from thenceforth everlastingly?

And now, as this is the *Day* of *driving*, so will the *Day* manifest what the *driven* are; whether from the *many Flocks*, to the *Kennels* and *Letters* of the *Beast of Prey*; or, the *Flocks* for their own *Intrests* and *Names*, to save and shelter *themselves* in the *thickets* of the *desarts*, where they have been *feeding*; or, as an *unanimous Number* and *one Flock*, to imbody together in the *pure Spirit* of *Life* (by which they are called after the name of the *Lord's*) to be a *praise* to the *Name* of the *Lord*, who hath suffered the *Day* thus far to come to pass, for the *compleating* of his *Glory* and *Renown*, amidst the *Nations* of the *Earth*.

To which *three Sorts* I have these *distinct Words* to say, even in the *Name* and *Power* of *Jehovah*, the everlastig true *Sheepheard* of the true *Israel*.

I. To the *Revolters* in this *day* of *Driving*. You may have your *time* in the *Den* of the *Dragon*, and you may dance in the *wideness* of his *Jaws*, that are full of *Venom*, against the *Innocent*; but your *Time* is but *short*, to *spare* and *skip* at the *sound* of his *Organs*, for the *Bags* of the

the

the winds Instruments will be broken with blowing, and your mirth will be driven from you as with a Whirlwind, and the Dragon that imbowels you in his Womb, will spue you forth as a loathsome Excrement, so as that you shall be a hissing to Serpents and Adders, and an abomination to Saints and Angels.

2. To the other Sort, this is the Spirit's Saying, You that stand in separation, and seeking to save your selves for your selves, and to acquire a Name for your proper Interests; your Fleeces shall be torn among the thickets, and as a naked Remnant shall you come forth in shame before all Eyes, stripped of the interests of your Desires, and shall not be of the living Number of my Heritage, but by a perfect Humiliation in Judgment.

3. To the third, that would have nothing of themselves, but GOD to be all in their Souls; that run and flock together (under the Stroakes of the Rod) as is pointed by the Spirit unto them; as they have waited for the day, so the day shall attend them with blessing, and I will shorten the houres of Calamity, by rending the Renderers, by tearing to peices the Pursuers, by preying on the Beasts of Prey, and devouring the Devourers by the Breath of my Mouth, saith the Lord. For I will make my Flock feed safely, and none shall make them afraid, giving them the longitude and latitude of Sea, and Land to inherit for ever, in the day that Sheep shall not push against Sheep, nor Lamb against Lamb, but all shall live in Love, as I have chosen them to love, and am the God of their Love, in whom they shall be like minded one towards another (as I am Love to them all) in the indissoluble Covenant of my Peace, Rest, and

Joy, wherein the heavenly and holy *Hallelujahs* of my praise, shall be sounded on the *Harpes* of my glorious Host, and they live in the *Pleasures* thereof for ever.

Ah ! I am overcome with the *bathtings* of the *Oyl* of these *Bottles*, which run over me as the *Streams* of *Rivers* ; and verily, the Joy of the Lord transports me, that I am even as a *leaking Soul* with *droppings* and *yearnings*, with *dissolvings*, and *meltings*, before the *Jehovah* of *Glory*, considering his *Glory* (which in himself is too wonderful for me) and as it shall be cast upon his *People*, to the *astonishment* of all the *Sons of Men* upon the face of the *Earth*, in the day of *compleating* all the *Mourners* in *Sion*, and *Cryers* in the *Wilderness* (with their Faces towards *Sion*, enquiring the way thitherwards) as one in the pure *Everlasting Love* of his *immortal Life of Glory*, for which *hour* (though the sense of it, is *ravishing* and *transporting* in the *Life* and *motion* of the *Faith*, which gives *assurance*, that it shall undoubtedly come to pass,) yet I travel as the *Woman* for the *Birth*, which cannot overcome the *throws*, till the *Birth* is brought forth by the *Power* that hath quickned the *Seed* in *thousands* and *ten thousands*, to this blessed end of *Life Eternal*, in the *Everlasting Kingdom of Peace*.

To which *purpose* I may speak a little, if *speaking* a little could ease me ; For the *one Cause* that we are *hurt*ed and *oppressed* by the *sufferance* of *God* ; and for another *Cause*, that the *Seed of God* in us all, is but one, of one *Life* and *Nature*, *begetting* *Breathings* in us, for one *substance* and *virtue* to satisfy us ; and seeing that for the sake of the *Seed of God's Love*, we are
persecuted

persecuted by the unsatiated Seed of Enmity : Why shall there not be a *coherensie* in the Spirit of Purity ? Seeing it is not an *Opinion* that unites a Soul to the Father or the Son, but the holy Spirit which begets the Soul into the sincerity and truth of the Life of the Father and the Son, in which the living Unity consists.

Now this we know, our end and ayme is the advancement of the Glory of God in the whole Earth, as well as in our own particular Souls, through the revelation of God's Righteousness in our Souls ; which in how much we have been short of, by so much the cry was great in our inward parts, and I know every individual can witness and experience the same unto this day, because of the Mountains of Corruption oppressing, and the grindings of transgression exceeding crushing and squeezing the Souls, as clusters in a Winepress, which therefore cannot have rest in the pure Mansions of peace and satisfaction ; yet I say, as the desire is kindled after the holy One, by the breathings of his Life in your Souls ; first, as your Souls are the created subjects of God ; and secondly, as there is a Seed of Righteousness generated in them, I cannot but love them both for the sake of the Workman that made them, and the Work of his Holiness that is wrought in them ; for though the Work is little, and but the least of Works, yet it is a Work of the God that created the glories of the Heavens, and though the Seed be little, yet it is the Seed of Life of the great King, and though the Seed be but in the Wombs of your Mindes as yet not quickned, or if quickned yet not born, or if born yet but a Babe and poor Infant, yet in its degree, measure, stature or growth, it is in the least, as really of God, as is the greatest, that is nourished by his Omnipotent Strength

unto the *fortitude* of a mighty *Giant*, and being *weak* there is a greater need of the *help* of *Love*, in the care of *Loves bowels*; and therefore let him that thinks he is the *strongest* in his *Judgement*, *Knowledge*, or *Opinion*, shew his *strength*, and approve it, in every eye to be of *God*, by exercising it in the *strength* of the *Love* of *God*, to the gathering all into the same *power* and *strength* of the *Love* and *Life* of *God*: which I declare unto you all is *my Life*, which stands in the nature of the *Love* of *God*, and not onely in an audible denomination or name; for my *Love* is to all your *persons* and *souls*, and the *Seed* of *God* in your *souls*, and have no *enmity* against our *enemies*, but against the seed of *enmity* in all *enemies*, or others, upon the face of the earth. And my *unity* is with the *Seed* of *God* in you all; under what *terms* of *Names*, *descriptions*, or *denominations* soever, which seek the *God* of *Jacob*, in the *uprightness* and *sincerity* of your *hearts*.

I speak as one that seeth the *end* of all *distinctions* and *separations* by *Names*, and such like *termes* and *denominations*, knowing, that by the *Spirit*, the *true separation* is made from the *Unrighteous* in his *Unrighteousness*, and an *Unity* engaged with the *Weak* (that are crying to be delivered from all *Unrighteousness*) in the *Pangs* of their *sincere-heartedness*, and in the *Spirit* of *Uniting* in the *holy Nature*, and *separation* from the *unrighteous Nature*. I am even constrained for *loves sake* to assert this, that though I my self (in and under the *Profession* and *Participation* of the *Power* and *Virtue* of *God*) am *charactered* forth by a *Name* or *Denomination*, *distinct* from other *describing Terms* or *Appellations*, known by the *Name* of *Quaker*; yet known be it unto you, that there are of the *People* called *Seekers*,
Baptists,

Baptists, Independents, and others (whose *Conversations* become the *Profession* of what they own, and *witness* (to be of God) in *themselves*) whom I *as truly own*, and with whom I have *more Unity*, than with divers which are called by the Name of *Quakers*, whose Name have not changed them from the *Nature* of the *Enmity* which works against the heavenly Spirit of *Unity*, and Power of the Love of God. So it is to be understood, that the *Love and Unity* that I seek among all (and none other than the *upright sincere-hearted to God*) stands in none other than the measure of the Spirit and Grace of God, as it is given unto, and manifested *in us all*, which (as it's improved in our Hearts) will keep our Minds up to God, and stay our Souls *in himself*, and fashion and frame us into a *gracious Life*, well-pleasing unto himself; which is the Principle to which I stoop (in all in whom it is truly arisen and sprung up) as God hath made me in like manner, to stoop to the same as it hath plainly manifested its self in my own Soul; but to the contrary, in any I dare not bow and bend: And therefore again I say, I seek not *Unity* with the Spirit of *Enmity*, but mutual *Amity* with all in the Spirit of Grace and Innocency; and with all (as being one that is full of *Love and tenderness* to all) that are *labouring and travelling* in *Cries* and in *Weaknesses*, to be intirely joyned to God in the Spirit, that in the end, not any thing (of all the *Heaps, Hills and Mountains* that this day stand before them) may *interpose*, so as to *obstruse* their *Conjunction* and *Union* with him.

And therefore, whereas some are conscientious concerning divers *Particulars*, which by others (in the Spirit) are known to be weaker than the Spirit, which is
the

the perfect *everlasting Substance*, who notwithstanding, they know that it is more the *Shadow* than the *Substance*, and more the *Husk* than the *Bread* that the others feed upon; yet they in *Wisdom* would not have a man forsake a *Rock* or a *Husk*, whilst something of *sweetness* is sucked out of the *Rock*, or whilst the *Husk* is green, and some little *Moisture* therein, before the *Soul* discerns the *Rock* to be utterly *dried up*, and the *Husk* utterly *withered* and *parched*, so that no more *Substance* can be found in them for *Nourishment*, whilst they know not another *Virtue* (or rather the *Virtue* out of *Shadows*) that is able to *minister Life* unto them; seeing *Faith* is not gained by *force*, but is the free *Gift* of *God*; as on the other hand, a wise Man would not *link* or *tye* himself to that which he findeth no *virtue* in, but is as a *feeder* of *Dryness* with *Dryness*, and *Death* with *Death*, knowing that the *Glorious virtue* of *Everlasting Life* (which is able to raise the *Soul* from *Death* unto *Life*) stands *near him* to be received of him, but *slighting it* as an *uncertain* and *insufficient thing*, regards it not but *loseth it*. And therefore, though my charity would that all should *partake* of the more *excellent* and *precious Virtue*, even the *Substance* of the *very Life* of *God*; yet rather than I would *lose* my *Love* towards the *Seed* in all, which is the *stronger part*, I could suffer to see the *Souls* of *many* which is the *weaker part*, feeding upon the *Husk*, until *with feeding* on (that which cannot give satisfaction to the *Invisible* and *Immortal Soul*) their *Souls* should *hunger* for the *Substance*, and in their *hunger* earnestly *seek it*, that at last they might find it and be *satisfied* of it.

Moreover, to this I also annex the *sentence* of the
blessing

Blessing of the Father, to all the pure Children of his Love and Patience, who watch that they themselves may stand to the end, and wait the Lord's time for the coming in of all into the Glory of the Spirit's Power, that is already revealed; or into the Glory thereof, which is yet to be revealed.

And also this to all other Peoples I can say, concerning this People that are called *Quakers*, taking them generally; I believe you all sincere Professors of God (in England, &c.) cannot say otherwise but for *Truth, Righteousness, Honesty, plain Heartedness, Sincerity, Boldness, and Courage* in the Lamb's spiritual Battles, there is not the like of them in pious heavenly Life, and example in *Persecutions, Sufferings, and all Conditions* upon the face of the Earth; and therefore, why should they not be *Objects of Love* in your *Eyes and Hearts*, seeing also (as unto God, so likewise) *their Love abounds to you-wards?*

All which *Considerations* may engage a nearer *Unity*, and a dearer *Amity* in this day, than hath in all former dayes been felt and discerned in all our Hearts one to-wards another; The issue whereof, I leave to the mover of the Work, being perswaded, that if yet we all run not together, he will suffer the *Beasts of Prey, the Spirits of Darknes, and Devilishness*, to drive us faster than ever.

But be it what it will be, I rest and abide in the love of God, to all that are sincere hearted to God-wards, a true and faithful Friend;

J. P.

Postscript.

IN all the foregoing Epistle (I declare) my Intent is not to establish any in that which the Lord would they should be drawn from, but that in his season, all may be more drawn into himself in the Spirit out of the Form of this World which pass away; Nor is my purpose an opposing (but rather a justifying of that which any of the Servants of God sought (in himself) to build among you: nor to throw down that which he himself in the Spirit hath built in or among you: as on the other hand, I stand not so justifying the Infirmitie, or uphold the Selfishness of any which have done or wrought the thing which the Hand of God in or through them hath not wrought, but have rather wrought the Works of their own Hands, which the Soul of the Lord hath no pleasure in: But the thing which I seek is, that all Flesh may be humbled in the Dust before the Lord God, and he in his Spirit of Life and Glory, exalted in and over all in Judgment, Truth, and Righteousness, for ever and ever: and in this for all to come in to, and hold Unity and Amity to the end.

At the close of page 62

J. P.

THE END